THE *Lutheran* WITNESS

AUGUST 4, 1953

Community Church — Lutheran, Burlington, Vt.
First and only church of the Missouri Synod in the State of Vermont

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

LIKES HISTORICAL ARTICLE

Thanks for the predominantly historical slant to the WITNESS of June 23. Especially enjoyed was President Beto's article on the Augsburg Confession. Since last fall our local Laymen's League has sponsored one evening a month for the specific purpose of studying the historical background and doctrinal contents of this important Lutheran symbol. Shouldn't all Lutherans everywhere make earnest efforts to become acquainted with the primary confession of their church?

Murphysboro, Ill. W. T. JANZOW

EIGHTH COMMANDMENT

Your column on the Eighth of the Ten Commandments has surely intrigued me. I sincerely hope more will read it and get the aid I have. I and many others are mixed up on this subject.

Thank you for your wonderful explanations of many questions which stump us in this world today.

Miles City, Mont. MRS. TED SCHLEPP

"ON THE KITCHEN SHELF"

For a long time we have been searching for a devotional book that would appeal to our teen-age children, and now we have found it in the WITNESS. When the WITNESS arrives at our home, it is placed on the kitchen shelf with the prayer book. After the evening meal the devotional articles are read and discussed. In this manner our children, who had the impression it was a magazine mostly for adults, have learned to appreciate the articles contained therein. MRS. H. H. MESENBRING

Young America, Minn.

TWO SUGGESTIONS

Our family has recently joined the Synod after leaving a Reformed church which was tending toward Modernism. It is thrilling to find such sound and positive doctrine preached. We feel strongly that our new Church, because of its uncompromising teaching of God's Word and its excellent synodical enterprises, has a tremendous responsibility. . . .

Our efforts to draw new people to three of our churches have met with a typical response: a feeling of being excluded from the service because of the strange liturgy. Those who can be induced to return often grow to love it; the others never find out how fine our church is.

There are two possibilities that I can see for creating a service that can be shared by visitors who have not grown up in the Missouri Lutheran heritage, and yet not sacrificing any of the beautiful liturgy. These lie in the hymns and the Pastoral Prayer.

The first hymn sung should be one that might be found in another church's hymnbook. . . .

The other, the Pastoral Prayer, has been mentioned in your Letters Column. . . . I had mentioned the same subject to our minister, who has been making an almost superhuman effort to draw in new people, and he said that the older and more vocal members preferred the "book" prayer. . . .

From association with many Lutherans since childhood I know that one of the most serious weaknesses of earnest Lutherans is their inability to vocalize their faith spontaneously. Speaking and praying aloud are habits which grow through exercise. If we can't speak our beliefs, we have to rely on others to spread the good news of Christ. We miss a golden opportunity when all we can say is: "Here's a book about our doctrine," or "Listen to Pastor Oldsen on Sunday evening."

Many of our family altars suffer because of a lack of words to express our longings and our praise in prayer. How can we teach our children to do a better job of praying aloud than we can do? Go back to my original suggestion that the pastor set us an example through his own personal prayer to God in his own words on Sunday morning.

Illinois R. G. T.

"FEEDING STOMACHS"

In your June 23 WITNESS editorial "The Commercial Spirit Goes to Church" the last statement should stand out in large bold print for the benefit of those who like to imagine that a church is really accomplishing things when it is feeding the stomachs of people in the community for the sake of a few dollars gained thereby.

Indeed, let's have fewer stories and pictures of the church eating and taking tickets and more stories and pictures of Christians winning souls for Christ and giving the needy a lift!

For what shall it profit a man if he fill his own stomach, even with the aid of a church in his community, and yet lose his own soul through the sad neglect of that same church which, to all appearances, has forgotten the real purpose for its existence?

Grand Haven, Mich. ROBERT E. BREGE

SURPLUS CHURCH ARTICLES

Most of our congregations from time to time have surplus church articles to dispose of, but seldom know of needy congregations. Why don't we establish a central collection station, possibly in St. Louis, with branch offices at several of our prep schools for this purpose? This would be a boon to mission churches all over the land, as well as being helpful to established congregations. It seems to me that good stewardship suggests that we devise some such system to eliminate much needless waste — and do it now!

Eau Claire, Wis. HAROLD W. WUEBBEN

THE COVER

Although 360 people attended the dedication June 7 of Community Church — Lutheran, Burlington, Vt., there were no visitors from sister congregations, for the only other Lutheran churches in Vermont are two Augustana congregations: one in Rutland and the other in Brattleboro.

Dr. Louis Henze, Executive Secretary of the Atlantic District, delivered the dedicatory sermon. The Rev. R. Harm, pastor of the congregation since 1951, read the rite of dedication, and the Rev. William Jensen of West Keene, N. H., founder of the work in Burlington in 1948, officiated.

Five years ago the Atlantic District began its work among the typical New Englanders of Burlington, who had heard little of Lutheranism. Services had been held in the auditorium of Central Grammar School, with an average attendance of about 100. The Sunday school enrollment is 98. Charter membership, established April 27, 1952, with 83 communicants, has now risen to 100.

Built with $35,000 from "Conquest for Christ" funds, the Community Church — Lutheran is the first and only church of our Synod in the entire State of Vermont. The 34×70-foot structure, with a 24×40-foot wing, was constructed of concrete block faced with brick, both exterior and interior, at a total cost of $50,000.

Burlington, the largest city in Vermont, has a population of 50,000 within a five-mile area.

The pastor meets regularly with a group of Lutheran students from Vermont University (enrollment, 3,500), Burlington, and is student pastor to another group at Middlebury University. V. G. A.

The Lutheran Witness

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Not PEACE, but the SWORD

By SAMUEL J. ROTH Assistant Pastor, Messiah Church, St. Louis, Mo.

Sword and Sheath
German, 16th Century
LIBRARY, CITY ART MUSEUM OF ST. LOUIS

"Fight the good fight of faith!" St. Paul wrote to Timothy. "Fight the good fight of faith!" God exhorts us.

These words may be hard to understand. Fight? We've had enough of fighting! What we want is peace. Isn't that consistent with the Word? Isn't the kingdom of God "righteousness and peace and joy in the Holy Ghost"?

Perhaps that's what the disciples were thinking, too, as they stood gathered around the Lord Jesus and received last-minute instructions before they went on a preliminary mission of preaching the Kingdom and performing works of mercy. They must have looked at each other with puzzled expressions and wondered: "What does He mean? What are we in for?"

His words were ominous: "I send you forth as sheep in the midst of wolves." Even in their comforting assurance, they had a foreboding tone: "Fear not them which kill the body, but are not able to kill the soul."

The disciples were not in for an easy time. They could expect to fight. Jesus summed it up: "Think not that I am come to send peace on earth: I came not to send peace, but a sword."

Conflict

Wherever men confess Christ, they meet opposition. Christ knew that would happen. He knew that He would turn people's lives upside down, bring conflict into their daily routine, even tear families apart. "A man's foes shall be they of his own household." He knew that before He came to the earth.

Yet He came; for sometimes conflict is better than peace. A man may take a deadly poison and appear to be sleeping peacefully, while the poison is gnawing its way through his system. Would a doctor say, "Let him sleep; he is so peaceful"? Certainly not! He would give him an antidote which might cause a violent reaction within the man as it fights the poison and yet saves the man's life. Which would be better in that case: peace or violence?

The man who confesses Christ can expect to experience conflict, even violence. But that is better than living "peacefully" apart from Christ!

With Ourselves

With what does the man of Christ come in conflict when he confesses his Lord? Strangely enough, the first opposition comes from within himself.

A young man once told me how he was hitchhiking along the highway one rainy night and was picked up by a truck driver, a coarse man, with little regard for the refinements of language. Above the roar of the motor, he often took the name of the Lord Jesus in vain. The man grew tender, however, when he talked about his little boy, killed not many months before in a freak accident. Then the father grew bitter again and cursed his life.

There was the chance for the young man to confess Christ, defend the name of His Lord, tell the driver that he, the hitchhiker, had an answer for the boy's death, and a faith where there was no answer, that this life was not accursed, nor the things in it. But the words would not come. Something held them back. What was it? Fear, perhaps, of what the other man would say, of being laughed at, of being called a "holy Joe"? Anyway, it was easier to keep quiet, maybe laugh a little, and nod agreement. Later, after the young man alighted from the truck and stood on the road, watching the red glow of the taillight disappear into the darkness, he knew that there, too, disappeared forever his chance to confess the Savior to that man and perhaps change the course of his whole life.

What keeps a man from speaking out against evil when he should? What keeps him from confessing the name of Christ? It is his own inner self, the Christian's first opponent. The battleground is his own heart. He has to fight himself!

St. Paul said: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

With the World

Opposition comes from without, too. When Christ spoke His words to the small band of potential witnesses, the bloodiest days of martyrdom were yet to come. Often during the following months and years the very profession of the name "Christian" meant persecution, even a fiery death at the stake or a gruesome end in the arena.

But those days are far behind us, at least for those in the non-Communist world. We have known no such persecution for centuries. It is not revolutionary for Americans to be Christians; we live in a country at least nominally Christian. Were Christ's words perhaps aimed at a limited span of history when He said, "I came not to send peace, but a sword"?

Not at all. The days of opposition to those confessing Christ are not over. They never will be. Only the form of persecution differs from age to age.

Many a man has suffered persecution in the business world when he pitted his Christian love against unscrupulous business practices. Many a teen-ager has suffered persecution when he refused to go along with the gang in a questionable adventure. The stones of ridicule hurt, too; the wilderness of exclusion from the crowd is very lonely.

With Church Members

Confessing Christ means conflict with ourselves, with the world, and even with others in the Church. This is because many professing Christians have modified Christ's demands on their lives, so that they are more to their liking. When a man takes God at His word, they look upon that man with suspicion.

There is, for instance, the man who takes God at His word that "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" and invites his friend of another color to worship with him in his church. He soon meets opposition.

There is the woman who takes God at His word, keeps her "tongue from evil," her "lips from speaking guile," and refuses to indulge in gossip with her church friends about the woman down the street. She soon finds that confession means conflict.

The man who turns the other cheek is called a coward. The man who gives to him who asks him is called, at best, "impractical"; at worst, "a fool."

Reward

Confession means conflict; but listen to His promise: *"Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven."* And what if confession means suffering, even death? *"He that loseth his life for My sake shall find it."*

He came not to send peace, but a sword. "Fight the good fight of faith!"

LIBRARY, CITY ART MUSEUM OF ST. LOUIS

The Last Supper, by Peter Paul Rubens

Thoughts on Close Communion

By C. THOMAS SPITZ
Pastor, Zion Church, Belleville, Ill.

Serving as the pastor of a large congregation within easy reach of a large Army Air Force base, housing thousands of young men and women, many of whom attend his church services and are frequently present during the celebration of the Lord's Supper, and serving, in addition, as Contact Key Pastor in this area for the Armed Services Commission, the writer might be expected to meet with a great deal of opposition in his efforts to uphold our Lutheran practice of Close Communion. However, this is not the case. He can count on his fingers the number of those who during 20 years have approached his Communion Table without having made previous announcement and without having first shown credentials issued by their home pastors.

Nor has he ever been challenged by anyone with respect to the matter of Close Communion. No one has ever so much as asked him concerning the why and wherefore of it. Evidently Lutheran pastors everywhere are doing a good job of instruction regarding Close Communion. Evidently, too, the members of non-Lutheran churches have drawn the right conclusions when reading in the newspapers the announcements of Lutheran Communion services with their consistent emphasis on individual communicant registration.

The Lutheran Position

Just how much the real knowledge of valid reasons for Close Communion has contributed to the acceptance and/or tolerance of the Lutheran position is, of course, difficult to ascertain. Not all the reasons advanced for Close Communion are easily grasped or necessarily valid. The Galesburg rule: "Lutheran altars for Lutheran communicants only," is good as far as it goes, but does it go far enough?

After all, there are different shades of Lutheranism. Not all Lutheran bodies have altar and pulpit fellowship. Joint Communion services are not possible at all under these circumstances. The only rule to which we of the Synodical Conference could conscientiously subscribe would be: Synodical Conference altars for Synodical Conference Lutherans only. But even the adoption of such a rule would not eliminate all difficulties for a faithful pastor. For instance, it is not easy for a pastor to determine positively in every case whether one who is a Lutheran in name is a Lutheran also in fact, that is, in faith and practice.

Unless there is good evidence to the contrary, the only thing a pastor can do is to take such a man's word for it. Even in the case of a member of his congregation it is impossible for the pastor to determine with absolute certainty, except on the basis of this member's own personal statement, whether he is truly a Christian and believes in the real presence of Christ's body and blood in the Sacrament. Nor is it ever easy to know reliably what view a communicant member holds privately regarding other fundamental doctrines of God's holy Word. In spite of anything and everything a faithful and able pastor may do at the time when Communion announcements are being received *to prevent a person from approaching the Lord's Table as an unworthy communicant* — this person may do just that. The pastor has done what he could to prevent it. The fault is not his if the person is not worthy. The responsibility now rests entirely with him who communes. It is now up to him to examine himself. Such self-examination the Bible enjoins in 1 Corinthians 11.

Blessings

Yes, Close Communion has its merits. We refer to the *practice* of Close Communion. It is intended to prevent untold harm, "damnation," to one who communes. The Lord's Supper is a heavenly blessing to the worthy communicant, strengthening his faith, a seal of the forgiveness of his sins. It is to be a source of power to the believer for renewed, continued, and increased holiness of living. And it will prove to him that he is not standing alone. It is to him a testimony of the unity of faith existing between him and his fellow believers. With these great blessings in mind, Jesus says to His disciples with respect to the use of His Holy Supper: "This do."

Responsibility

Administering Holy Communion is one of the most solemn and sacred acts of the pastor. It is also an act of great responsibility. It is not difficult to understand the statement attributed to Chrysostom: "I would rather let my body be destroyed than permit the body of the Lord to be given to an unworthy person; I would rather let my blood be shed than permit the most holy blood of the Lord to be given to an unworthy person." The Apostle Paul earnestly warned the Corinthians: "Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord" (1 Cor. 11:27), and then adds this strong admonition: "Let a man examine himself, and so let him eat of that bread and drink of that cup; for he that eateth and drinketh unworthily eateth and drinketh damnation to himself" (1 Cor. 11:28, 29).

It is with such compelling reasons in mind that the Lutheran Church practices Close Communion. Its purpose is to honor the Lord Jesus Christ and His blessed Sacrament, to protect

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Tall Tales That Reach to Heaven

By MARTIN L. KOEHNEKE

Counselor, Parish Education, Texas District, Austin, Tex.

EVERETT REYNOLDS PHOTO

Junior Bible Class at Immanuel Church, Houston. Paul F. Bockmann, teacher

SILWEDEL PHOTO

Trinity Church, Houston, has five Sunday morning Bible classes. Pastor Oliver R. Harms, foreground, teaches the Adult Bible Class

People expect to hear tall tales from Texas. Some of these tales, we confess blushingly, are stretched a little for emphasis. But the tales of the Bible Study Advance in Texas, and specifically in the Houston area, are tall enough to reach into heaven and praise God for His blessings upon His people and their devotion to His Word.

Bible classes in Houston congregations emphasize several principles which can be reinforced by the experiences of other congregations throughout Synod. Here are four:

I. God's people love God's Word and love to study it together.

The last soul-accounting in the Texas District reflected these figures: Of the 34,818 communicants in Texas, about 13,800 were enrolled in some Sunday morning Bible class. In addition, 1,675 adults are serving on Sunday school staffs while the Bible classes meet. 15,475 communicant members, or 44.4 per cent of the communicants in Texas, are enrolled in Bible classes.

There are 6,865 communicants in 19 congregations in Houston. 2,236 of these are enrolled in Bible classes, and 305 serve on Sunday school staffs. 37 per cent are sitting or serving in the Sunday school.

Our conclusion is a simple one: God's people love God's Word and love to study it together. The fundamental difference between God's people in Texas and in other States of the Union is purely geographic. Their common denominators are the same Savior, the same faith in the Savior, and the same Word as basis for this common faith.

II. Laymen can be enlisted in Bible class teaching.

Twenty laymen are teaching Bible class every Sunday morning in Houston. Of these 20, five are found in Bethany Church, the Rev. A. F. Droegemueller, pastor. Ray Alms, principal of Bethany School, instructs these laymen weekly, in addition to teaching the adult Bible class on Sunday morning. About 50 per cent of this congregation's communicant membership participate in the Church's Bible study program. The lay people are enlisting the laity and are doing it effectively and joyfully.

III. Downtown churches can have Bible classes with large group participation.

The mission and educational activities of Trinity Church, both "mother" and "downtown" church of Houston, have been a stimulus for her daughter congregations through the years. Delegates to the convention will wonder how Trinity Congregation can hold the people; facilities are crying for improvement and expansion. The congregation is presently embarking on a $550,000 building program. What has held the people? The essentials of Kingdom work — reaching and teaching.

Of its communicant membership of 1,675, 26.5 per cent is enrolled in five Sunday morning Bible classes; two are taught by laymen, two by Christian day school teachers, and one by the pastor, the Rev. Oliver R. Harms. Love for Christian education for all age levels fills a large part of Pastor Harms's courageous heart, and Trinity Church has followed his leadership.

IV. Agencies for Christian education can supplement and stimulate each other effectively.

Five years ago Lutheranism in Houston was blessed with a Lutheran high school. For years the Lutheran elementary school had been part of the warp and woof of most congregations. Fifteen congregations now have 58 teachers feeding the lambs of Christ's flock. What has happened to the Sunday school?

It has grown perceptibly, because the children of the Lutheran elementary school became the sound, hard core of an effective outreach. Through the children, parents and other adults were won for the Bible classes. The teachers were the core of an effective teaching and teacher-training program.

With the advent of the Lutheran high school, Bethany Church instituted — by "demand" of the young people themselves — a Bible class for each high school class. In five year's time the enrollment in Bible classes at Bethany has doubled, and 90 per cent of the youth of this church are members of Bethany's six Bible classes.

Not only does this indicate the possibilities of effective and harmonious forward movement together on the part of all educational agencies, but it points to another principle. While division of Bible classes into age and interest groups is not a panacea for Bible class development, yet it does provide a real stimulus for increased attendance and interest. At Immanuel Church, the Rev. E. E. Miertschin, pastor, five Bible classes serve various interest groups. E. J. Keuer, principal of Immanuel School, teaches a young married couples' class of 110. He states: "We'd like to have more Bible classes at Immanuel, but we don't have the room."

Helpful to the Houston educational development has been the Bible class emphasis in near-by rural churches who "feed" members to the metropolitan congregations. Rural churches near Houston have Bible class records that outstrip even their sister churches in the city. Churches in Lee County, the "cradle of Texas Lutheranism," have proved that the rural congregation can have outstanding Bible classes.

These remarks of a Bible Study Advance Committee chairman, made recently at his congregation's Bible rally, indicate the future of the Bible Study Advance when it is taken seriously: "Only 25 per cent of our communicant membership now goes to Bible class; 75 per cent does not. Our Bible Study Advance Committee will not consider its work done until the figures are reversed. Only then shall we ask the congregation to relieve us of this special responsibility."

God has blessed Bible study in the Texas District. Because His promises of such blessings have no geographic restrictions, we implore His blessing upon the energetic labors of our fellow Lutherans everywhere in the Bible Study Advance.

The Ecumenical Movement and The Lutheran Church—Missouri Synod

Excerpts from Part One of the Essay Read at the 42d Convention of Synod at Houston, Tex.

By JOHN THEODORE MUELLER

Professor of Christian Doctrine, Concordia Seminary, St. Louis, Mo.

Part I

AN OVERVIEW OF THE MODERN ECUMENICAL MOVEMENT

"The Ecumenical Movement and The Lutheran Church — Missouri Synod." That is the subject on which I have been asked to address you at this 42d convention of our Church. In the fear of God I have accepted the privilege as an opportunity to consider with you the paramount challenge confronting us in the modern ecumenical movement and its implications. I shall speak as plainly on this weighty subject as I can, addressing my remarks not merely to pastors and teachers, but largely to our laymen, who must share with the clergy the great responsibility which God, in His infinite mercy, has placed upon us as joint witnesses of the divine truth. The situation which our Church faces today is connected with difficult problems, which to solve is not the task of any individual, but toward the solution of which we all must give united, persistent, and prayerful attention. Our Church is now standing at the crossroads. On the one hand, it is ours to decide whether the guiding principles of our founding fathers are to stand in the future and whether our Church shall continue in loyalty and devotion to the divine Word and the profession of our precious Lutheran faith. On the other hand, we must consider also the question how in a Christian way we shall make use of the opportunity granted to us today to speak the divine truth in love by ever new applications. Developments have taken place in recent years which our founding fathers neither knew nor could have known. What shall be our answer to the various movements toward church union which today are found in all Christendom?

Definition

The terms "ecumenical movement" and "ecumenicity" call for an explanation. Let me try to present it in a plain, concrete, and practical way. When St. Paul, on his way to Jerusalem, bade farewell to the pastors of the church at Ephesus, he told them among other important things: "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn everyone night and day with tears" (Acts 20: 28-31). . . .

These "grievous wolves" . . . came very soon. There arose false prophets . . . who denied the fundamental truths of the Gospel concerning the Holy Trinity, the deity of Christ, salvation by grace through faith. The Church, to preserve its divine heritage of pure doctrine, elaborated general Christian creeds, such as the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, all of which have become a part of our public worship. These outstanding common Confessions of the Christian Church are known as the ecumenical creeds, for they were accepted and professed by the whole Christian Church . . . the term "ecumenical" meaning general, or universal. . . . For the ancient loyal Christians, ecumenicity meant true unity of the faith and profession, the preservation of the whole truth of the Gospel, and the rejection of all teachings opposed to Holy Scripture.

New Ecumenical Movements

Today we face a new ecumenical movement, as also new ecumenical movements, which on the whole cannot be equated with that ecumenicity which the ancient Christian Church, with its strong confessional emphasis, endeavored to attain. Today the ecumenical movement means, generally speaking, the drawing together of Christian denominations throughout the world into a large organization, not primarily for unity of doctrine and profession, but for the representation of ecclesiastical interests and objectives. There is, of course, also considerable interest in doctrine. The ecumenical movement desires that the member denominations should accept at least the fundamental belief that our Lord Jesus is both God and the Savior of the world. But since the organization is made up of Lutherans and Reformed, Anglicans and Eastern Catholics, liberals and conservatives, it is unable to enforce one and the same interpretation of that basic belief. Nor is it able to enforce all the divine truths set forth in Holy Scripture. While thus professing truth, the organization also tolerates error. By its very composite nature it needs must be unionistic and liberal.

World Council of Churches

The modern ecumenical movement properly centers in the World Council of Churches. Its history is far too complex for us to consider it here even only superficially. Dr. F. E. Mayer in the *Concordia Theological Monthly* of March, 1953, briefly shows the development and purpose of the World Council of Churches and then presents several points of well-expressed criticism. The article points out that in the theological discussions some very important Christian doctrines have received emphasis, as, for example, those of God and Christ, of sin and redemption, of the Church and the kingdom of God. But the article also states that in this federation of denominations "many hold that Christian unity must not be sought in doctrinal agreement, but rather in the diversity of theological opinions and in an alleged sharing of divergent views and worship." The article says: "Ecumenical theology does not strive for a universal denomination, but for a universal 'church' in which the richness of the Christian faith is expected to come to life in diversity rather than in conformity."

By way of illustration the article sets forth the following facts. In 1954 the World Council of Churches will hold its convention in Evanston, Ill. The theme for the theological discussion at that convention will be: "Jesus Christ, Our Lord, the Only Hope of the World and the Church." A committee of theologians from all branches of Christendom has presented a study of Biblical meaning of the "Christian hope." The report contains some fine statements, but the discussion of the report shows that the representatives of the member denominations of the WCC are not agreed as to the meaning of the Christian hope. The views range from millennialism to the social gospel world view. A second report endeavored to remove the difference; yet, as the article shows, the report is written in such a way that in its language the conservative theologian can find a

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And Jesus Said

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. — Matt. 7:7.

Precious words, spelling assurance, comfort, peace, and happiness! They make us think of the green pastures beside the still waters of which David sings in Psalm 23. What Jesus states is most extraordinary. His disciples, He avers, are not forsaken, helpless, the unfortunate victims of hostile forces. They have a huge supply house for all their wants. Let them ask their heavenly Father, and He will provide for their needs; let them search at His throne for what they require, and they will not search in vain; let them, for shelter and a place of refuge, knock at His door, and it will be opened.

The words are too good to be true, says the skeptic. He will point to the case of a Christian who earnestly prayed for the recovery of a loved one, and the dear patient did not recover. He will furthermore remind us that in the late war, when one so-called Christian country was fighting desperately against another one, on both sides Christians were calling upon God to grant their armies the decisive victory, and one group naturally had to be disappointed. All this, so says our critic, plainly proves that the promise of Jesus, beautiful though it sounds, is not a basis on which we can rely.

In reply we may ask the critic to look at the words of Jesus a little more closely. The critic has not carefully considered what is promised. If he says Jesus declares that every prayer of a Christian will be heard, we tell him that we fully agree with him; precisely that is what is promised. But if he then says that Jesus makes prayer a means for us of obtaining just what we want, we shall ask him to scrutinize the words of the Savior once more. That is not the description which Jesus gives of the efficacy of prayer. He says: "If you ask your heavenly Father, your prayer will not be spoken in vain." A giving will take place. But mark it well, the Savior does not say, "Precisely what you ask for will be given you." We have to distinguish between "a giving will occur" and "the very thing you ask for will be put at your disposal."

Prayer is not a form of magic producing, if correctly performed, the desired result. How dreadful if it were an instrument of that kind, because we often desire harmful matters.

No, it is a conversation in which we tell our heavenly Father what we need; and He will listen to every plea and grant what we actually require.

WILLIAM F. ARNDT

Your Synod

The 1953 convention of our Synod, held in Houston, Tex., is now history. Thank God, it was a great convention. The Texas District and the Houston congregations were wonderful hosts. We had many visitors, some from distant lands, some from other church bodies, some from each of our sister synods in the Synodical Conference.

Every delegate must have been impressed with the volume of business which confronted the convention. How did we ever manage to finish it? Because God was with us. He enabled the convention to complete its work at 12:45 P. M. Friday, June 26.

Next to God the convention owes much to the nineteen committees. They worked faithfully and conscientiously (some of them long hours) and presented good, well-worded resolutions. Without their excellent work the convention could not have conducted and concluded its business so promptly as it did. The undersigned herewith desires to express his sincere, personal thanks to all of these committees.

Also at the Houston Convention a remark was frequently heard to the effect that it would be a blessing if all members of our Synod could attend one of our conventions and see and hear for themselves. They would be deeply impressed with the enormous amount of work to be done, the vast opportunities which God is giving us, the many privileges which He is bestowing on us, the fine spirit of consecration with which the delegates face the tasks before them. They would carry home with them some of the glowing inspiration. This would arouse others to carry on wholeheartedly and aggressively.

However, not everyone can attend a synodical convention. Hence Synod seeks to do the next best thing, to inform all members through the delegates, who will report to the congregations which sent them, and through the local pastors, who are asked to deliver sermons and lectures to acquaint our people thoroughly with the challenge of the work in Christ's kingdom. Furthermore, Synod seeks to inform its members by means of the printed page and a full-color sound filmstrip. Everyone should read the thorough and gripping reports about the convention which appeared in *Der Lutheraner* (June 30 and July 14) or the LUTHERAN WITNESS (July 7 and 21). Be sure to study these fine reports. Also see and hear the lecture when it is presented. Make these things a *must* in your life. You will be a better informed member of Synod if you do. You will carry on the Lord's work more intelligently and with greater joy.

J. W. BEHNKEN

The Creed

"I Believe"

A major statement, this. None clearer. Like a lighthouse beam that shines across the turbulent sea, like a candle set in a window at night. Directional, I'd say.

What I need is direction. This mysterious business called life has me perplexed. Too many questions for comfort: 1. "Whence have I come?" The question of origin. — 2. "What may I know?" The question of truth. — 3. "What ought I to do?" The question of morality. — 4. "Whither am I going?" The question of destiny.

I cast about for information. I listen to what the great minds of ages past have had to say. They tell me now this, now that. Strange; can't they make up their minds? Can't they agree even on fundamentals? Seemingly not. For every "Yes" there is a "No"; and for every "No" there is a "Yes."

All right; be it so. But where do *I* stand? The exquisite question, therefore, is: "Do *I* believe?" Yes; I believe. Personally, individually, for myself.

This means that I know with my mind, I assent with my lips, and I trust with my heart.

There are certain fundamentals which I accept as true. I know, for instance, that my primeval problem is that of personal estrangement from God, due to my native sinfulness. I know, too, that God in the person of Jesus Christ voluntarily and of Himself put away all estrangement on His side and by a colossal act of self-humbling and sin-bearing made peace. Furthermore, I believe that to them who love God and are called according to His purpose all things work together for good. Faith in God's holiness, justice, steadfast love, and providential care enables me to live triumphantly and positively against life's backdrop of mysteries. I would feel terribly frustrated and bootless unless these words were mine: "I believe."

And so I return to the great problem questions of the human race:

1. "Whence have I come?" God answers: "I have created you for My glory."

2. "What may I know?" Answer: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

3. "What ought I to do?" Jesus says: "If ye love Me, keep My commandments."

4. "Whither am I going?" By faith in Jesus I am going to heaven and to God, for I believe the Lord's promise.

Ay, this world is pretty topsy-turvy, a whirligig, to be sure. But by the grace of God I catch my balance and say: "I believe."

ERWIN KURTH
St. Mark's Church of Detroit

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Is Ours a Christian Nation?

The answer depends upon the definition of the word *Christian.* If by *Christian* is meant "civilized," as opposed to "heathen," the answer is Yes. If *Christian* indicates such general qualities as kindness, good will, brotherliness, and the like, the answer would probably also be Yes. If, however, *Christian* denotes the Biblical teaching that all men are condemned sinners in the sight of a just God and that their eternal salvation is bestowed upon them only by faith in the substitutionary atonement of the God-Man Jesus Christ, then the answer is a decided *No,* for only a minority in our nation professes such a belief.

There is now before Congress a proposed constitutional amendment to recognize "the authority and law of Jesus Christ," for the purpose of establishing "the principle that the United States is a Christian nation." No matter how sincere and well-meaning such a proposal may be, it has no place in our Constitution. In the first place, it would be unfair to citizens who do not accept the Christian religion. It would be a violation of the principle of the separation of Church and State. Secondly, rulers of earthly kingdoms are to govern according to reason, the Moral Law, and the laws of the country, not according to the Gospel of Jesus. Nations are not brought to Christ by resolutions, decrees, or laws. "My Kingdom is not of this world," said our Lord. His is a spiritual realm. Let us bend every effort to win individuals for Christ (and our country is still a vast mission field) so that Christian rulers will permeate their governing with the spirit of Christianity.

The One Religion

Somewhere we found the following brief characterization of the world's foremost religions. The Greek principle was: "Know thyself," while the Roman said, "Control thyself." The Chinese told the seeker: "Improve thyself," while the Buddhist put it: "Destroy thyself." The highest rule of the Brahman was: "Absorb thyself," which was altered by the Mohammedan to "Submit thyself."

All six religions have practically the same principle, merely varying the nature of the effort. All are religions of works, which, according to the Bible, are unable to save them which do them. The Christian religion alone points man away from himself to Jesus Christ and tells him: "Repent and believe the Gospel." "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God, not of works, lest any man should boast."

The sainted Dr. F. Pieper used to say that though men have counted approximately 1,200 religions in this world, in reality there are but two: On the one hand, the 1,199 which teach salvation by works, differing from each other only in the nature and quantity of the works to be performed; on the other hand, the Christian religion, which teaches salvation as a gift of God through Jesus Christ. The latter is the only true and comforting religion because it silences the accusations of conscience by directing the sinner to the promise of God which assures us that "the blood of Jesus Christ, His Son, cleanses us from all sin." No need to ask: Have I done enough? God has done it all. That is the source of true peace.

Insure Your Children

Christian parents should leave no stone unturned to find ways and means of insuring their children. But mark well, we are not speaking of life insurance, as that is usually understood. If kept within proper bounds, no objection can be raised when people use this method of practicing systematic thrift and making provision for future contingencies. It is when people plunge into insurance beyond their depth, when tremendous premiums render it impossible for them to do their duty to their families, church, and charity, that the Church is justified in warning against the idolatry which is being practiced by such people.

We are speaking of spiritual life insurance. This consists in giving our children the highest type of Christian training and character and is of far greater importance than insurance on the temporal lives of our children. "For what is a man [also a child] profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Such Christian training and character are imparted when parents in the home give heed to their children's foremost need and by family devotions and constant spiritual supervision seek to deepen their children's spiritual knowledge and understanding, also when parents make the fullest use of the opportunities offered by a Christian church and school to bring them up in the nurture and admonition of the Lord. Parents can make no greater nor more profitable investment than to seek first the kingdom of God and His righteousness for their children. That provides real security. In that manner let us insure our children.

"Edifice Complex"

Dr. John T. Peters, secretary for Stewardship and Promotion of the Presbyterian Church in the U. S. A., at a recent meeting in Maryville, Tenn., warned Presbyterians not to develop an "edifice complex." He said that although he favors nice sanctuaries, "we must not lose sight of our real task by getting lost in gigantic and expensive building programs. Untold millions of dollars are being spent on beautiful, cathedral-like churches throughout the nation." The Church, he added, must not lose sight of its important task of proclaiming the glorious Gospel to everyone.

Are there congregations in our Synod suffering from this "edifice complex" malady? If a congregation plunges beyond its depth and assumes such a burdensome debt that mission expansion is neglected, the "edifice complex" warning is certainly in order. If, however, a well-to-do congregation is willing to build a costly church without curtailing its contributions for the work at large, such action is surely pleasing to the Lord.

There need be no "edifice complex."

First Place or None

The little fellow who won't play the game unless he can be "it" is a familiar figure on the playground, and such a selfish attitude is not always discarded with knee pants and number four shoes. Sometimes men aspire to the privilege of leadership without accepting the responsibility that goes with it. Nevertheless, they long to be Prime Minister and are not interested in ordinary portfolios. "First place for me or none," they might be heard saying to themselves; "if I go to a wedding, I want to be the groom; if to a funeral, I want to be the corpse."

Through the pages of history stalk the grim specters of war and bloodshed, precipitated by statesmen whose selfish ambition knew no bounds; corrupt practices in politics have grown from the aspirations of leaders to be greatest; and even the Church has suffered from strife and divisions due to unholy desires of its leaders to gain preeminence, regardless of everything else.

Now, rivalry is not always a bad thing, and to be ambitious is a good character trait. But the right kind of ambition strives for noble ends, competing, not for honor, but for usefulness. One who shows real interest in the Master's cause does not expect a return for himself in some way, but takes his assigned place without thought of personal recompense and satisfaction.

We know what happened when two of Christ's disciples came to Him with a request for special preferment; they would have Him, as it were, give them a signed check, leaving them to fill in the amount as they pleased. But the Master told them: "Whosoever will be chief among you, let him be your servant." Such a procedure, apparently, leads away from greatness, but in order to attain true greatness, one must descend the lowly steps of service. And John, one of the disciples involved in the episode, evidently took the matter to heart and lost all desire for appearing in the limelight, for in his Gospel he never once mentions himself by name.

Lord, give me grace
To take the lowest place;
Nor even desire,
Unless it be Thy will,
To go up higher.

Acceleration, Also Through Planning

The Houston Convention has come and gone. One of the essayists made much of "acceleration," doing church work "at an accelerated rate." Synodical leaders and members were urged to intensify their efforts to win and to keep souls for Christ. Member parishes were urged and cheered on to move forward toward their goals and objectives at an increasing rate of speed.

Why? Because this is the eleventh hour in the history of humanity. "Behold, I come quickly." That was the threat and the promise of Him of whom we believe and confess that "He will come again to judge the quick and the dead." Time is running out. It is later than we think. We must work, and work ever harder, while it is day, for the night cometh when no man can work.

It is significant that everywhere in our Church there are evidences of acceleration. It was the laymen at Synod, we were told, who insisted that, if necessary, Synod borrow up to six million dollars in order that the Church's program of training pastors and teachers, of sending them out into the fields that are white unto harvest, of providing them with necessary centers of worship and work, might be carried out without further delay. That unusual step expresses the urgency of the situation. Clergy and laity seem to sense something in the wind which makes them thrill at the prospect of a greatly stepped-up program of action, now.

Even during the summer vacation period there are conferences, workshops, summer schools, retreats, Bible camps, rallies, circuit planning councils, parish planning councils. Bible Study Institutes are organized to promote advancement of Bible Study. Classroom teaching and learning is becoming more life-related and functional. Why? To keep step with the fast-moving world in which we live. That world is moving forward, and it is undergoing changes at an accelerating pace. The scientific method of experimental research has brought it about. Changes which formerly took one hundred years now take but five years to come about. Therefore now as never before this fast-changing world needs the unchanging Christ. Youth is uprooted. Millions are groping. The Church must intensify its efforts to preserve, to transmit, and to share its spiritual heritage: the eternal and ever-present Christ.

What builder starts construction without a blueprint? What general starts a campaign without campaign plans? How would we have fared on D-Day if there had not preceded planning, blueprinting, timing, briefing? That Lutheran parish which moves into September without a program of action can hardly expect to move forward at an accelerated pace. August is planning month. *Parish Activities* and *Planning Your Parish Program* will bring many practical suggestions on why and how to plan your parish program. Circuit planning councils are the place to begin. Circuit Visitors will want to serve not only to help put out fires, but also to help start fires. Parish planning councils follow up. Officers of agencies and auxiliary groups add the details to the themes for the month. The Enlistment Folder will make talent and training among the laity available. Each month the parish will have goals. — It will have a parish-wide campaign to reach those Gospel-related objectives. Team work will be fostered among all agencies. Enthusiasm for God and for Kingdom work will be engendered. The parish will move forward at an accelerated tempo.

The armies of old were said to march forward on their stomachs. The army of God moves forward on its knees. Let prayer be fervent and insistent. Without Him we can do nothing. Not with might, nor with power, but by His Spirit. With Luther we say: "Pray as if all depended on God. Then plan and work as if all depended on you." And let the time schedule of our work call for an accelerated rate of progress.

"Behold, I come quickly!"

H. J. Boettcher, *Superintendent*
Greater Chicago Lutheran High School Association

New Column

For some months the Witness has been reprinting a series of meditations on the Ten Commandments from the gifted pen of the sainted Rev. George Koenig. For a continuation of the column we have been fortunate in securing the services of the Rev. Erwin Kurth, pastor of St. Mark's Lutheran Church, Detroit, Mich., who will write on "The Creed." For many years Pastor Kurth has been a member of the Catechism Committee, whose latest production, the *Intermediate Catechism,* is now on the press. We know that our readers will receive edification and strengthening of their faith from this new column.

Ecumenical Movement and Missouri Synod

(Continued from page 6)

satisfactory summary of the Gospel, while the terminology and applications may satisfy also the liberal theologian. . . . Here then, we have a federation of denominations having divergent religious views. That means that this federation is both unionistic and liberal and therefore far removed from the true ecumenicity of the ancient Christian Church, namely, true doctrinal unity. How the WCC can overcome the tremendous obstacles in the way of such true unity and ecumenicity of faith is difficult to conceive.

National Council of Churches of Christ

As the ecumenical movement proper centers in the World Council of Churches, so there are other movements which likewise pursue ecumenical objectives, that is to say, which strive to establish external federation of denominations for the general purpose of carrying on church or social work. The foremost of these union movements is the National Council of Churches of Christ in the United States of America, usually designated by the letters NCCUSA, or more simply, NCC.

The National Council of Churches is a merger of twelve interdenominational agencies, which was effected in December, 1950. . . . The NCC purposes to foster evangelism, integrate religion into our public schools, sharpen the conscience of the nation. Its basic weakness, according to Dr. Mayer, is its lack of theological correctness, manifesting itself in unionism and in the interpretation of Christ's kingdom in terms of secular values, matching pretty well the objectives of the UN. In other words, here, too, we find religious unionism and liberalism. Here, too, the true unity of faith is lacking; here, too, there is toleration of false doctrine; and here, too, there is emphasis on social gospel endeavors. . . . Conservative Christians have charged it with constituting a threat to true evangelical witness and with ineffectiveness in evangelism and mission work just because of its unionistic and liberal trend.

Evangelical Church in Germany

In Continental Europe the ecumenical movement is represented within a church organization known as the Evangelical Church in Germany, *Die Evangelische Kirche in Deutschland*, usually designated by the letters EKID. . . . EKID has about 20,000,000 members of Lutheran profession, 20,000,000 of the United Evangelical profession, and about 425,000 members of the strictly Reformed profession; altogether more than 40,000,000 members. So here, too, we have an organization in which true unity of faith is lacking.

United Ev. Luth. Church in Germany

The official Lutheran Church in Germany is known as the United Ev. Luth. Church in Germany, *Die Vereinigte Ev. Luth. Kirche in Deutschland*, usually designated VELKD. Since 1948 our Church has had theological discussions with Lutherans on the Continent, in Scandinavia, England, and other countries, and these conferences have not been without fruit. In Europe many theologians have gone back to the study of Scripture and the Lutheran Confessions, and universities which formerly were outspokenly liberal have become more conservative, often distinctly Lutheran in their teaching. Unfortunately the United Ev. Luth. Church in Germany is a part of the Evangelical Church in Germany, which, while not pretending to be a "Church" in the strict sense of the term, nevertheless represents an organization that tolerates error and so is without that true unity of faith which constitutes the true ecumenicity of the Christian Church.

Lutheran World Federation

As ecumenical in character we may designate also the Lutheran World Federation, a federation of Lutheran churches in practically all parts of the world. Special interest attaches to this organization of Lutheran denominations, since last summer members from our Church and other Free Churches attended its impressive convention at Hanover, not as members, but as guests or visitors. Much was reported of this convention that is encouraging (cf. LUTHERAN WITNESS, April 14 and 28, 1953), but at the convention of the Ev. Luth. Free Churches at Uelzen, Hanover, President Clarence Hoopmann of our sister synod in Australia reported: "It is an undeniable fact that Hanover was guilty of creating the impression of unity of faith and of church fellowship where it does not exist. . . . A committee was appointed, consisting of President Behnken (Missouri), Dr. Petersen (Ev. Luth. Free Church), Dr. Guenther (Breslau), Superintendent Martin (Independent Lutheran Church), President Kreiss (France), and President Hoopmann (Australia) 'to see whether co-operation with the LWF in some matters would be advisable and practicable, provided, of course, that no Lutheran principles are denied.'". . .

National Lutheran Council

In agreement with the objectives of the ecumenical movement of our time is also the work of the National Lutheran Council in our own country, which exists since 1918. It, too, is a federation of Lutheran Churches. The first of its objectives is "to witness for the Lutheran Church on matters which require an expression of common faith, ideals, and program." But also here there is lacking complete unity of faith and full agreement with regard to congregational practice. As you know, we are now dealing with the American Lutheran Church, which perhaps is closest to us in doctrine and practice. But many of the Lutheran churches belonging to the NLC are weary of further doctrine studies and desire no more Confessions. The *Lutheran Standard* (July 5, 1952) of the ALC quotes Dr. Bergendoff of the Augustana Lutheran Church as saying: "We are not becoming Lutherans; we are Lutherans. And what we are trying to do in unity discussions is to get Lutherans to recognize Lutherans. Unity is not made; it is acknowledged."

True Unity Necessary

A union program of this kind means to disregard the disunity that exists and to be silent over against errors threatening the very life of the Church. Dare we be disloyal to the Word of God? Speaking of the necessity of continued doctrinal discussions for the purpose of establishing true unity of faith, Prof. F. Blaess of our Australian sister synod writes in the *Australian Lutheran* (August 12, 1952): "A church established on a compromise of the divine truth is building on a foundation of sand. Teachings that are false and contrary to Scripture can never be granted equal rights with Scripture truth and doctrine; they cannot be suffered even as hypothetical possibilities." No one, I am sure, can deny that these earnest words are Scriptural.

And so I have endeavored to present to you an overview of the modern ecumenical movement in its main stream and its ramifications. What I have tried to point out is the fact that today Christians in all denominations, Reformed and Lutheran, liberal and conservative, are being drawn together into closer fellowship, into organizations and federations, in which there is Christian truth, but in which there is also error. In these federations we therefore do not find that true ecumenicity, that true unity of faith and profession, which makes the Christian witness of the Gospel of Christ clear and effective and vigorously opposes all error and denial of the divine truth.

What, then, shall be our response to the challenge that comes to us out of this urgent ecumenical situation? That thought indeed deserves our conscientious and prayerful attention.

(To be continued)

I WAS A DELEGATE

I am a pastor of a large metropolitan congregation. I have been at several conventions of Synod, but only as a visitor for a few sessions. This time I was a delegate representing my circuit. The experiences I had were thrilling, to say the least. I did not go there just to enjoy sociability, although I did thoroughly enjoy meeting old friends and making new acquaintances. Here was the Church at work, discussing doctrine and practice in matters of religion, making plans for the future, forming policies that will guide the destinies of our Church for years to come! Here was the Lord at work through the puny persons who wore the red badges of voting delegates to the convention! Realizing one's faults and frailties, weaknesses and shortcomings, the heart cries out: "I am not worthy to be here, engaged in so tremendous a task as this building of the kingdom of Christ!" But then comes the remembrance of the word of Jesus to Paul: "My strength is made perfect in weakness!" The triumphant adequacy of Jesus will make us able to do His work. His omnipotence will fully overcome our impotence.

Doctrine

I was impressed with the great amount of time and attention given to the discussion of doctrine. The very best hours of the day, the first in the morning, were devoted to the presentation of doctrinal essays. Especially in these days, when so many religious leaders and whole church bodies seek to diminish the importance of pure doctrine, it is well that our Synod continue to lay stress upon the purity of doctrine. If the true Church is built upon the Word of God, the solid foundation of "the Apostles and Prophets, with Jesus Christ the chief Cornerstone," then it is well that we take enough time to see that we are built upon that foundation. The Word of God must ever be the light and guide of the Church and its work, the source of all its spiritual knowledge, the supreme court of appeal in all matters spiritual. If the Church is to stand, it must be built upon the firm foundation of God's holy Word, never upon the shifting sands of man's opinion. I was grateful to God that in our day, when there is so much denial of the truths of Scripture and cold indifference to its doctrines, my Church took sufficient time for discussion of important teachings of the Word, so that through discussion we might see the truth ever more clearly.

If we are to unite with other Lutheran groups, we must see eye to eye in matters of doctrine. There can be no true union of church bodies without genuine unity of faith.

Areas of Work

I was impressed also by the many areas of work carried on by my Church. I knew, of course, about the various fields in which the Church works; but when you see them all together as they appear at a big convention, you realize that there was much included in the command of Jesus: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." I had often wondered why a convention had to devote so many days to its work. Now I know that if much of the work were not assigned to committees for special study and recommendations, much more time would have to be given to the convention. These committees do a tremendous job when they give special study to one particular field and then come before the convention with their recommendations, to be accepted or rejected or amended. Their work makes it possible for the convention to give its time to the many varied phases of work in which the Church is engaged.

Success

In Houston I was impressed with the fact that God's ways are wonderful in His guidance of the Church and her destinies. Indeed, not all the work of the Church showed astonishing and immediate success; but it is most certainly true that there were far more success stories heard than experiences without success. Here one is assured again that in spite of the bold and brazen threats of Communism, the poison of Modernism, the icy indifference of so many toward the Church today, the Church moves forward because "God is in the midst of her." Her enemies may rave and rant, but "He that sitteth in the heavens shall laugh. The Lord shall have them in derision." This is the work of the living Lord, who pledged to all His disciples of all times: "Lo, I am with you alway, even unto the end of the world."

As a minister of a church to which I must give all my time and strength, I know that I am not working in vain. The Lord who promised and proved His pledge "My Word shall not return unto Me void! It shall prosper!" will crown my work with success. I am not giving my time and energies to the service of a dead prophet, whose doctrines, some say, were for a generation which lived and died centuries ago, but are unfit for this modern age. I am serving the living Lord, whose Word is as modern as today's sunrise, the one thing needful for my and my people's happiness today and forever.

It was a privilege to be in Houston at the convention. I am glad I was a delegate.

NAME WITHHELD BY REQUEST

Close Communion

(Continued from page 4)

as much as possible the communicant from receiving a curse instead of a blessing, and also to guard the administering pastor against sharing in the judgment befalling an unworthy communicant.

No Legalism

The right to administer the Sacrament to worthy communicants is one of the highest and holiest privileges of the Gospel ministry. A conscientious pastor will avoid like a plague the danger of a legalistic approach and the use of legalistic procedures in dealing with those who desire to commune. He will let charity to man and loyalty to Christ and His Word govern his heart, mind, and tongue.

Help for the Weak

Weak Christians in our congregations require and should have special pastoral care. The Lord's Supper will help them grow stronger in their faith and in their Christian lives. God has so decreed, for He has given the solemn promise: "The bruised reed shall He not break, and the smoking flax shall He not quench." Jesus says to those who are weak and in trouble: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Aid for Worthy Reception

Therefore, regardless of the problems that may arise in connection with the practice of Close Communion, we shall continue to support it. But we shall never close Communion to those who are worthy, no matter how weak their faith may be. We shall withhold Communion from the ungodly and impenitent for their own good. We shall not consciously give Christ's body and blood to those who have given offense and have not removed it (Matt. 5: 23, 24). We shall not commune those who are unable to examine themselves (1 Cor. 11: 28). And we shall not commune those who are not united with us in the true faith and fellowship (Acts 2: 42; Rom. 16: 17). But to all who can qualify for the holy Sacrament according to the teachings of Scriptures we shall say in the words of Jesus: "Take, eat, this is My body, which is given for you. . . . Drink ye all of it, this is the new testament in My blood, which is shed for you for the remission of sins. . . . This do in remembrance of Me."

Close Communion has its merits and its limitations, both of which are determined by the Word of God. Close Communion practice is not intended to frighten people away from the Lord's Table, but to help them to approach it with joy and to derive from it great spiritual blessings.

NEWS

A Concordia Publishing House publication, the anthem "Rise, Crowned with Light," in a musical setting by Healey Willan, contemporary Canadian composer (the hymn is based on words from Alexander Pope's "Messiah," *Lutheran Hymnal,* No. 503), was chosen by Doctor Osborne, music adviser for the United Church of Canada, for use in coronation services honoring Queen Elizabeth II. Doctor Osborne recommended the anthem for singing by "ordinary" church choirs.

Healey Willan's "Oh, Lord, Our Governor," was one of five homage anthems sung at the coronation service in England, which he attended. Never before had a resident outside the British Isles been chosen to compose a coronation anthem. The Canadian Broadcasting Company also commissioned him to compose a Coronation Suite for orchestra.

Several weeks prior to the celebration in London, Oxford University Press in Canada, which in that country is agent for Concordia Publishing House, sold 1,300 copies of "Rise, Crowned with Light."

The 96th Southern Baptist Convention closed May 10 at Houston, Tex., with a total attendance estimated as high as 40,000. Registered "messengers," who do the voting, numbered 12,928. The business meetings averaged an attendance of more than 10,000. Only large cities can provide facilities for a Southern Baptist convention.

This denomination has 22 State organizations; 28,865 churches, of which four-fifths are rural; 7,634,493 members, with 354,384 new members last year — a gain of 3.5 per cent, the largest gain among major denominations; 3,000 seminary students training for the ministry and another 5,000 in colleges and junior colleges who have announced their intention to enter the ministry. Total gifts amounted to $248,004,389, including $45,822,830 for missions. Total circulation of the 21 State Baptist papers, most of which are of the house-organ type, surpassed one million.

Dr. James W. Storer, pastor of First Baptist Church, Tulsa, Okla., was elected president. He succeeds Dr. J. D. Grey of New Orleans, who told the convention that Southern Baptists can do their job without affiliating with nondenominational and interdenominational groups. "We are pressured by two conflicting forces. On one side is the ecumenicalism of 'United Protestantism'; on the other is the 'anythingism' of non-denominationalism." His remarks restated his Church's traditional opposition to affiliation with councils or groups which promote work on a nondenominational basis.

The convention liquidated its committee on relations with other religious bodies and "respectfully declined" an invitation to send five delegates to the National Study Conference on World Order, which the National Council of Churches will sponsor next October at Cleveland.

The convention disapproved of encouraging Southern Baptist boys to join the Boy Scouts.

The Evangelical Churches in East Germany and the German Democratic (Soviet Zone) Republic announced in Berlin last June a nine-point agreement, which the press described as a "Church-State peace pact," aimed to ease tension between the Church and the government. According to church sources in Berlin, the agreement amounts to a sweeping reversal of the government's hostile position toward the Evangelical Church. The nine points provide:

1. Measures against the Church's youth will be stopped. Pupils expelled from school because of their activities in church youth organizations will be permitted to return and to pass examinations the pupils may have missed while expelled. The same rights are granted to university students, according to points two and three.

2. Confiscated church institutions will be returned.

3. Religious instruction shall be permitted in East German schools. The East German Ministry of Education will work out rules for religious instruction. Such classes, it was said in Berlin, Communist authorities had forbidden since last January 1.

4. Sentences imposed upon churchmen will be revised. Disagreements still existing in the field of church youth activities "shall be settled jointly by church and government representatives," the offices of East German Premier Otto Grotewohl, head of the German Socialist Unity (Communist) Party, and Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, announced jointly.

5. With the exception of Mansfeld Castle in Saxony, which will remain a workers' recreational center under state supervision, confiscated church institutions are to be returned to the churches.

6. Rules are to be drawn up for the provision of recreational opportunities for pupils in church-sponsored vacation homes on the Baltic Sea; the government, however, retains the right to decide who will be allowed to spend vacations there.

7. Court-imposed sentences upon clergymen and church workers are to be revised "so as to eliminate unnecessary severity."

8. The order requiring all church gatherings to be registered in advance with local police, thus making them liable to a ban, will be "reviewed and adjusted."

9. All State subsidies to the Church, traditional in Germany, shall be paid promptly and regularly.

The conference between Church and State authorities followed immediately after the East German Communist Party's supreme policy-making body, the Politburo, had presented a reform program in the socialization of East Germany.

Generally considered a dramatic gesture to strengthen the Communist position in the expected talks on unification of Germany, and believed to be timed to influence West Germany's elections next fall, the program aims to improve Soviet Zone conditions.

RELIGIOUS NEWS SERVICE

Near Eisleben, Saxony, beautiful Mansfeld Castle, used as a Lutheran training school for deacons, was recently raided by police and agents of the East German (Communist) State Security Ministry. Students and faculty were arrested, but later released, with the exception of the senior deacon, held in custody, and the Communists, giving no reason for their action, took control of the institution. Mansfeld was Luther's childhood home. "Whom the Lord loves He gives a home in the county of Mansfeld," was an old German proverb

BOOKS

The Secret of Beautiful Living. By Oswald Riess. Concordia Publishing House, St. Louis, Mo. 134 pages, 7×4½. $1.50.

An attractive volume suitable for devotional reading, alone or in the family circle, in which the author capably depicts the emptiness of lives lived without God and the bliss and serenity of those who live in, with, and for Christ. Originally this material was presented as a convention essay to one of our Districts; at its request it is now published in book form. The author makes profuse use of epigrams, anecdotes, poems, and literary quotations to illustrate these devotions and to emphasize their central points. The book offers delightful reading and is deserving of a wide sale.

Why I Am Not a Roman Catholic. By Theodore Hoyer. Concordia Publishing House, St. Louis, Mo. 40 pages. 15 cents.

A LUTHERAN WITNESS reader recently sent us a 32-page Paulist Press pamphlet entitled "Why Not Be a Catholic?" with the question: "Is there any answer to this Roman claim?" In this new Concordia publication, Dr. Theo. Hoyer gives the answer. He lists 17 reasons why a true follower of Christ cannot accept the claims of Roman Catholicism, and he does it in a very striking manner in two parallel columns. In column one, "God's Truth," he cites chapter and verse of God's Book, and in column two, "Rome's Falsehood," giving chapter and verse of Roman Catholic authorities: the decrees of the Council of Trent, the official doctrines of Rome, the *Catholic Encyclopedia,* and Papal pronouncements.

An excellent refutation of the Knights of Columbus columns appearing from time to time in the daily press.

Primer on Roman Catholicism for Protestants. By Stanley I. Stuber. Association Press, New York. 276 pages. $2.50.

Not a primer in the sense of a small book, but in the sense of first principles, this book treats the following subjects: "The Historical Background," "The Roman Catholic Church and How It Functions," "The Beliefs of Roman Catholics," "The Practices of Roman Catholics," "Areas of Conflict." The author states that to secure accuracy the Roman Catholic material was checked by several scholars, including two official censors, of that Church. Following each section is the author's appraisal of the Roman Catholic position. The concluding chapter lists 55 chief differences between Roman Catholics and Protestants, although, as the author himself states, in certain instances the word *some* might be placed before the word *Protestant.* Some of the Protestant reference books cited are of doubtful value.

There is probably no book of like compass which furnishes so much information on the subject as this primer. A valuable aid for the pastor and the layman who wish to know what the Roman Catholic Church actually teaches and why there is no compromise possible between Roman Catholicism and Protestantism. This book and Doctor Hoyer's pamphlet should be in the library of every congregation.

Christian Dogmatics. Volume III. By Francis Pieper. Concordia Publishing House, St. Louis, Mo. 1953. 555 pages. $3.50.

This is the third and final volume of the monumental lifework of the chief dogmatician of the Missouri Synod, Dr. Francis Pieper, translated in the main by Prof. Walter W. F. Albrecht of our Springfield Seminary. The late Dr. Theo. Engelder, who was the chief translation editor of the entire work, had completed the first two sections of the present volume before his death. An exhaustive index for all three volumes is in the making.

Volume Three treats the doctrines of the Christian life, or good works; the Means of Grace, Baptism and the Lord's Supper; the Christian Church; the public ministry; eternal election; and the last things: death, the second advent of Christ, the resurrection, the final judgment, the end of the world, eternal damnation, and eternal life. Here, as in Volumes I and II, is not speculative theology, but sound doctrine, faithfully reproduced from, and based upon, the Holy Scriptures as the sole source and norm of all Christian teaching. Here also, like the hub of the wheel from which all other teachings radiate, is the central doctrine of Christianity, salvation by faith in the vicarious atonement of Christ.

While this book of doctrine is intended primarily for the theologian, the consecrated layman who wishes to deepen his understanding of the divine Word will find no difficulty, for the clear style of the original has been translated into smooth, modern English, and practically all the Greek and Latin appears in translation. A Baptist reviewer writes: "The theological range of the work is imposing and stimulates study and Christian devotion. The serious intent of the religious motive manifested in these pages reveals how consecrated the mind can become to the things of God." One can hardly conceive of a Missouri Synod pastor's study without Pieper's *Christian Dogmatics,* and congregations will do well to place the three volumes into the congregational library. The Synodical Centennial Committee is to be commended for its excellent directive work of almost a decade.

Martin Luther. By May McNeer and Lynd Ward. Abingdon-Cokesbury Press, Nashville-New York. 1953. 96 pages, 9½×7. $2.50.

Another Luther book. The magnificent colored pictures (some covering two pages) and more than forty drawings depicting the life of the Reformer will delight young readers. The text, though dramatic and fascinating, at times draws on the imagination a little too much.

The Great Quest. By Adolph Haentzschel. Concordia Publishing House, St. Louis, Mo. 120 pages. $2.00.

It is often futile to read what the world's great thinkers have said on the why and wherefore of human life, for their books are usually difficult even for scholars to understand. In the *Great Quest* Dr. Haentzschel has made deep problems of existence simple for the average reader, a task for which he was eminently fitted, for he has successfully taught these subjects for many years at the Universities of Wisconsin and Valparaiso. A well-known philosopher recently stated: "If our times are out of joint, it is because they are philosophically out of joint. If we are to set them right, we shall have to set them philosophically right." Dr. Haentzschel clearly shows that human reason and knowledge, unaided, cannot permanently set the world aright. Only the God-Man Jesus with His divine revelation has the answers to the great quest for the meaning and destiny of life.

Every Christian college boy and girl should read this book. Parents will do well to supply them with a copy when they leave for school this fall.

Concordia Bible Student. Great Chapters of the Bible. 64 pages. **Concordia Bible Teacher.** July to September, 1953. 80 pages. By J. M. Weidenschilling, S. T. D. Concordia Publishing House, St. Louis, Mo. 65 cents and $1.00 per annum, respectively.

Two chapters from the Old Testament and ten from the New containing fundamental Christian doctrines, explained and applied. Helpful for private study and devotions.

The Bible Student. The Book of the Prophet Daniel. July, 1953. 48 pages. Prepared by J. M. Weidenschilling. Concordia Publishing House, St. Louis, Mo. Issued quarterly. $1.00 per annum. 30 cents per single copy.

The Book of Daniel, with its visions and symbols, is perhaps the most difficult Old Testament book to interpret. For the average Bible reader this booklet will be a great aid.

Faith of Our Fathers. 1853—1953. George O. Lillegard, Editor. Lutheran Synod Book Co., Mankato, Minn. Cloth. Illustrated. 208 pages. $2.00.

This centennial volume, commemorating the 100th anniversary of the organization of the first Norwegian Synod in America, supplements the volume *Grace for Grace,* a history of the synod from its founding to the year 1943. The present book contains biographical sketches of three Norwegian "fathers": H. A. Preus, J. A. Ottesen, U. Vilhelm Koren, with an appraisal of Koren by Dr. S. C. Ylvisaker; translations of three doctrinal articles by Koren; the "Last Ten Years" of the synod's history by the editor; a chronological table; a "Centennial Ode" by Dr. N. A. Madson; a list of essays read at the synod's conventions, 1918—1952; and a roster of the synod's pastors and professors. Owners of the first volume will certainly want this second book for a complete understanding of the history of the Norwegian Synod and what it stands for in doctrine and practice.

Scalpel and Cross in Honan. By Caspar C. Skinsnes, M. D. Augsburg Publishing House. $3.50.

An engrossing story. Dr. Skinsnes worked in China from 1915 to 1949 except for brief intervals. He was devoted to his task of relieving physical suffering but never lost sight of his ultimate purpose of bringing his patient to a knowledge of the Savior. The impact of the book is powerful because of the quiet confidence with which the preacher-physician met every staggering situation, secure in his conviction that God was directing his every effort. The reading of this book urges one to share it with others.

I. P. K.

DEATHS

Karl Ernest Dube (June 13, 1878, Serbin, Tex., to May 6, 1953, Houston, Tex.), son of John and Anna Urban Dube; graduated Addison Teachers' Seminary, 1896; taught at St. Michael's, Winchester, Tex., as vicar, 1896 to 1897, and as a called teacher, 1898 to 1904; Trinity, Kline, Tex., 1904 to 1909; St. John's, New Orleans, La., 1909 to 1918; Immanuel, Giddings, Tex., 1918 to 1937, principal; retired because of ill health in 1937; lived in Houston, also served as secretary of Texas District School Board Committee.

In 1902 he married Elizabeth Stoeckli. Last year they celebrated their 50th wedding anniversary. His widow and five sons survive him. The undersigned conducted the funeral services at a Houston Funeral Home; also at Pilgrim Church, Bellaire, Tex.; and the committal service at Forest Park Cemetery, Houston, May 7, 1953. The Rev. W. M. Schreiner spoke words of comfort on behalf of the Texas District, of which Teacher Dube was a charter member. HAROLD E. THEISS

Fred J. Kringel, 89, at the time of his death, May 9, 1953, was the oldest graduate of Teachers' Seminary, Addison, Ill. He was a resident of Oak Park, Ill. He was installed at Town Lake, Ill., 1884, and taught at St. Martini and St. Mark's in Chicago and St. Peter's in Milwaukee. Mr. Kringel retired from teaching and music work 24 years ago to begin a new career as insurance and real estate broker in Oak Park. In 1951 he retired. His wife, the former Martha E. Leesberg, died in 1933. His brother, August Kringel, a teacher at Wauwatosa, Wis., died two years ago. Mr. Kringel is survived by a son, Edwin W., of Pittsburgh, Pa., and two daughters: Mrs. Clara Gemmel of Cleveland, Ohio, and Mrs. Ada Fawley of Oak Park. Funeral services were held at Grace Church, River Forest, Ill., the undersigned officiating.

O. A. GEISEMAN

Martin Frederick John Toewe (St. Louis, Mo., December 12, 1875, to May 9, 1953), son of Pastor Martin Toewe and his wife Minnie. He grew up in Grand Haven, Mich., graduated from our Fort Wayne Concordia in 1896 and from our St. Louis Seminary in 1899. He became the first pastor of Zion Church, Geneva, N. Y., and also served a mission at Clyde. From 1907 to 1912 he served St. John's, St. Johnsburg, Niagara County, N. Y., and St. Peter's, Humberstone (now Port Colborne), Ontario, Canada, 1912 to 1925, when he resigned from the pastorate for reasons of health. He was retained as organist and choir director and rendered faithful services also in other capacities. He retired in November, 1952, when he became a member of the family of aged in the Lutheran Hospice, Buffalo, N. Y. A heart attack brought his earthly life to a close. His wife, the former Louise Zerbst, whom he married in 1932, preceded him in death on February 12, 1952. There were no children. After a brief service in Buffalo, the chief funeral service was conducted in Port Colborne, Ontario, on May 12, with addresses by Pastor J. F. Schutt, of St. Peter's Church, and Dr. Henry F. Wind, of the Lutheran Hospice, the sermon being preached by the undersigned, based on Ps. 100:2. The earthly remains were laid to rest in Overholt Cemetery, near Welland Junction. A devout believer and a humble servant of Jesus Christ, painstakingly exact in the performance of all his duties, Martin Toewe rests from his labors with the saints made perfect in Christ Jesus. MARTIN WALKER

Emil C. Weis (November 14, 1892, Cuba, Mo., to May 10, 1953, St. Louis, Mo.), son of George E. and Pauline Doerschlen Weis; graduated from St. Paul's College, Concordia, Mo., 1915; Concordia Seminary, St. Louis, 1918; B. S., Southeastern Missouri State Teachers College, 1918; M. A., University of Missouri, 1935.

He served as assistant pastor, Zion Church, St. Louis, 1918 to 1920; pastor at Tilsit, Mo., 1920 to 1925; and since 1925 professor at St. Paul's College, where he was instructor in English and also served for some years as athletic director. Last year, when he was stricken with leukemia, Professor Weis took a leave of absence in order to seek medical attention.

Pastor O. E. Heilman delivered the funeral address at Zion Church, St. Louis. Officiant was the Rev. R. G. Lange. The Rev. E. L. Roschke spoke for the Western District and President W. F. Wolbrecht for St. Paul's College. The Rev. Arthur J. Meyer read the committal at New Bethlehem Cemetery, St. Louis. A memorial service was held at St. Paul's Church, Concordia, Mo., May 17.

Survivors are his wife, nee Clara Hopmann; a son, the Rev. Earl Weis of Sikeston, Mo.; two daughters: Mrs. Richard Spitz and Mrs. Milton Stohs; three granddaughters; a brother and a sister.

WILBERT ROSIN

H. Edwin Trusheim (May 4, 1898, Cleveland, Ohio, to May 17, 1953, Plymouth, Wis.), son of Mr. and Mrs. Herman Trusheim; graduated Concordia Teachers College, River Forest, Ill., 1919; served as teacher, Plymouth, Wis., 1934 to 1953. Before coming to Plymouth, he taught in Evansville, Ind., and Melrose Park, Ill. In 1926 he married Miss Lucy Genslein of Chicago, who died July 26, 1941. He is survived by two sons, Edwin of St. Louis, Mo., and Robert of Blue Island, Ill., and a sister, Mrs. Clarence Albright, Cleveland, Ohio. The Rev. H. W. Baxmann delivered the funeral sermon, and the undersigned read the committal service at Woodlawn Cemetery, Plymouth, Wis.

G. A. KARPINSKY

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Schultz, Robert C., as pastor to people in the military in Germany, Nuernberg, Germany, by Chaplain Martin C. Poch, June 23.

Ordained and Installed:

Boniek, Elmer, St. Paul, Leola; Immanuel, Long Lake, S. Dak., by Carl J. Stapf, June 28.

Crosmer, Elmer H., First, Tooele, Utah, by John F. Hennig, July 5.

Lubben, D. M., St. Paul, Herron, Mich., by Louis Linn, July 5.

Rusert, Lyle D., Faith, Sioux Rapids, Iowa, by W. J. Link; Concordia, Webb, Iowa, by E. W. Hartman, June 28.

Ordained and Commissioned:

Wentzel, Ernest F., First, Altona, Nebr., as Chaplain, by K. F. Wentzel, June 28.

PASTORS

Installed:

Beck, Alfred, St. Paul, Wood River, Ill., by Carl Hilgendorf, July 5.

Broecker, C. F., Bethany, Naperville, Ill., by R. H. Bekemeier, July 5.

Dahms, Julius E., Our Savior, Sterling, Ill., by C. J. Schuth, June 7.

Haak, H. D., St. Paul, Lakefield, Minn., by Fred A. Kolander, July 5.

Hasz, N. M., Trinity, Marshalltown, Iowa, by K. J. Baumgart, June 28.

Heck, Donald, St. John, Ireton, Iowa, by Paul Friedrich, July 5.

Heckmann, Harold A., St. Paul, Harlingen, Tex., by M. W. Friedrich, July 5.

Heitner, Donald H., St. John, Port Richmond, S. I., N. Y., by Alfred W. Trinklein, June 21.

Hoffmann, George W., St. Mark, Ferndale, Calif., by Arthur Koehler, June 14.

Klausmeier, J. H., Immanuel, Pleasant Valley, Minn., by L. Sawhill, June 21; St. John, Sargeant, Minn., by P. L. Friedrich, June 24.

Malotky, H. J., St. Paul, Green Isle, Minn., and Zion, 3 S. W., by Henry J. Weseloh, June 21.

May, Nicholas B., Trinity, Toledo, Ohio, by Walter Pasche, June 28.

Mueller, Arnold G., St. Paul, Kenesaw, Nebr., by M. Schabacker, June 21.

Pralle, Henry E., Trinity, Campbell, Nebr., by Fred Boerger, July 5.

Saffen, Wayne, Grace, Oberlin, Ohio, by William W. Walker, July 5.

Szegedin, Andrew, St. Paul, Freeman, S. Dak., by Carl H. Wolf, July 5.

Werth, John H., Our Redeemer, Emmett, Idaho, by Harry H. Young, July 5.

Wild, William, St. Luke, Putnam Valley, L. I., N. Y., by Adolf F. Meyer, June 28.

Wittenburg, E. L., St. John, Wilcox, Nebr., by W. E. Heddrich; Our Redeemer, Ash Grove, Nebr., by M. Schabacker, June 28.

Commissioned:

Trahms, Vernon T., as missionary in Mantua, Ohio, and surrounding area by G. Kretzmann, June 28.

TEACHERS

Installed:

Freudenburg, Victor, Immanuel, Crystal Lake, Ill., by A. A. Wessler, July 5.

Krause, Edward B., Immanuel, Crystal Lake, Ill., by A. A. Wessler, July 5.

Schroeder, W. F., Immanuel, Freeport, Ill., by F. E. Bartling, July 5.

Wessler, Martin, Immanuel, Elmhurst, Ill., by E. T. Lange, July 5.

Ground Breaking

Akron, Ohio (Portage Lakes). Hope, church, June 21.

Corning, Mo. St. John, parish hall, May 31.

Dallas, Tex. Bethel, church, June 21.

Stewardson, Ill. Trinity, church, June 14.

Cornerstone Layings

Holland, Mich. Zion, church and parish hall, June 28.

Dedications

Cambridge, Nebr. St. Paul, church, June 21.

Crookston, Nebr. Zion, renovated church, June 21.

Deshler, Nebr. St. Peter, school and parish hall, June 14.

Detroit, Mich. Mount Calvary, Christian education building, April 19.

Kansas City, Kans. Zion, new church, May 17.

Marion, N. Dak. St. John, remodeled church, June 7.

New Haven, Mo. Trinity, renovated church, June 21.

San Antonio, Tex. Concordia, new school, June 28.

San Benito, Tex. St. John, new church and education building, May 17.

Santa Monica, Calif. Pilgrim, new church, June 14.

Anniversaries

Embarrass, Wis. St. Peter, the 75th, June 21.

Engadine, Mich. Bethlehem, the 50th, June 21.

Official Notices

Since the Rev. Clarence Bopp accepted a call to Grace Lutheran Church of Bishop, Calif., the *Rev. C. Voge* of Burbank, Calif., has been appointed to serve as Visitor of Circuit No. 3. — ARMAND E. MUELLER, President, Southern California District

Since the Rev. Elmer N. Witt has accepted the position as Executive Secretary of the International Walther League, the *Rev. R. F. Knaus* of Fontana has been appointed to serve as Visitor of Circuit No. 8. — ARMAND E. MUELLER, President, Southern California District

Since Pastor F. Wessler, Milbank, S. Dak., is retiring from the active ministry and has tendered his resignation from the office of Visitor of the Milbank Circuit, I herewith appoint the *Rev. Walter Bunkowske*, Corona, S. Dak., to serve as Visitor of this Circuit. — PHIL MUELLER, President, South Dakota District

Result of Election

The *Rev. W. W. Stuenkel*, St. Joseph, Mich., was elected president of Concordia College, Milwaukee, Wis., July 21, 1953. — OLIVER C. RUPPRECHT.

Nominations for the Professorship in the Department of Historical Theology at Concordia Seminary, St. Louis

The Rev. Carl W. Berner, M. A., Los Angeles, Calif., Immanuel, St. Louis, Mo.; Bethlehem, St. Louis, Mo.; Hope, St. Louis, Mo.
Prof. Robert W. Bertram, Valparaiso, Ind., Trinity, Amenia, N. Dak.; Mount Calvary, Brentwood, Mo.; Redeemer, New Orleans, La.
Prof. Walter G. Boss, Portland, Oreg., Glendale Lutheran Church, Glendale, Mo.
Prof. Herbert G. Bredemeier, M. A., Fort Wayne, Ind., Luther Memorial, Milwaukee, Wis.
Prof. Richard Caemmerer, M. S. T., Ph. D., St. Louis, Mo., Cross, Milwaukee, Wis.; Grace, Teaneck, N. J.; Trinity, Utica, N. Y.
Prof. Thomas Coates, S. T. D., Portland, Oreg., Trinity, Burlingame, Calif.; Bethany, Chicago, Ill.; Christ, Minneapolis, Minn.; Mount Olive, Pasadena, Calif.
Prof. George Dolak, Th. D., St. Louis, Mo., St. Mark, Cleveland, Ohio; St. Paul's, Concordia, Mo.; Faith, Elma, East Aurora, N. Y.
The Rev. W. O. Forster, Ph. D., Lafayette, Ind., Faith, Milwaukee, Wis.; St. Matthew, New York, N. Y.
Prof. Elmer Kiessling, Ph. D., Watertown, Wis., Trinity, Bloomington, Ill.
Pres. Arthur W. Klinck, S. T. M., Ph. D., River Forest, Ill., Redeemer, Indianapolis, Ind.; Cross, Milwaukee, Wis.
Prof. Ernest Koenker, Ph. D., Valparaiso, Ind., Bethany, Chicago, Ill.
The Rev. Herbert Mayer, M. A., Janesville, Wis., Emmaus, Milwaukee, Wis.
Prof. Carl S. Mundinger, Ph. D., Winfield, Kans., Zion, Belleville, Ill.; St. John's, Taylor Township, Mich.; St. Paul's, Sheboygan, Wis.
The Rev. John F. Nau, Columbia, S. C., Calvary, Silver Spring, Md.; First Lutheran, Texarkana, Ark.-Tex.
The Rev. Richard Pera, Southington, Conn., Zion, Manchester, Conn.; Bethany, West Hartford, Conn.
The Rev. E. H. Pittelko, Th. D., Hinsdale, Ill., Trinity, Willow Springs, Ill.
Prof. Ewald M. Plass, S. T. M., Milwaukee, Wis., Bethany, Milwaukee, Wis.
The Rev. Phil. J. Schroeder, M. A., La Junta, Colo., St. John's, Brooklyn, N. Y.
Prof. Ernest G. Schwiebert, B. D., Ph. D., Baltimore, Md., First Lutheran, Towson, Md.; Immanuel, Wichita, Kans.; Calvary, Baltimore, Md.
Prof. Lewis W. Spitz, Ph. D., St. Louis, Mo., Zion, Alva, Okla.
Lewis Spitz, M. A., B. D., Columbia, Mo., Salem, Affton, Mo.; Trinity, Hammond, Ind.
The Rev. August R. Suelflow, S. T. M., St. Louis, Mo., Redeemer, Carrollton, Ill.; Redeemer, Oakland, Calif.; Trinity, Traverse City, Mich.
The Rev. Gilbert A. Thiele, Ph. D., Basel, Switzerland, Holy Ghost, Milwaukee, Wis.; Zion, Wausau, Wis.

Additional recommendations and statements of qualifications of any nominee, or objections to any nominee with reasons therefor, must be filed with the secretary of the Board of Control before August 26, 1953, the date of the election.

FREDERIC NIEDNER, D. D., *Secretary*
Board of Control of Concordia Seminary

Call for Nominations for Two Professors Concordia Seminary, St. Louis, Mo.

The Board of Control of Concordia Seminary, St. Louis, with approval of the Board for Higher Education and Synod's Board of Directors, herewith issues a call for candidates for *two* new professorships in the Department of Practical Theology.

The first of these professorships is to be in the field of Homiletics and related areas; the second in the field of Pastoral Theology with special reference to clinical training and institutional work.

It is essential that in addition to being theologically and academically well qualified the men called must be sound Lutheran theologians. Members of the faculty of St. Louis Seminary must also serve as censorial readers and editors of Synod's official organs. (*Handbook* 6.163 a.)

Each congregation is entitled to nominate candidates for these offices.

All nominations and communications relating to the candidates should be in the hands of the Rev. Frederic Niedner, D. D., Secretary, Board of Control, 115 South Sixth St., St. Charles, Mo., not later than September 21, 1953.

Educational Institutions

California Concordia College, Oakland, Calif., will begin its 1953—1954 school year Wednesday, September 9, with a divine service at 9:30 A. M. Registration for day students will be held Monday, September 7, beginning at 9:00 A. M. Boarding students will register Tuesday, September 8.

Concordia offers ministerial and teacher training for young men and women on both high school and junior college levels. Ministerial junior college graduates transfer to Concordia Seminary, St. Louis, while graduates wishing to prepare for elementary parochial school teaching transfer to Concordia Teachers College at either Seward, Nebr., or River Forest, Ill., for the last two years of college work.

Applications will be considered until August 15. For information, catalog, and application blank, address Oscar T. Walle, President, California Concordia College, Oakland 5, Calif.

St. Paul's College, Concordia, Mo., will open its 71st academic year with a convocation in the college chapel on Sunday, August 30, at 3 P. M. Registration and orientation will begin that day. St. Paul's is a six-year school, with four years of high school and a junior college, primarily enrolling young men as ministerial students and for the first years of teacher training. Promising students may enter at any level. Those who expect to attend for the first time this year are asked to return all enrollment materials by August 1. They will then be able to receive notification of their admission in time to carry out their plans. Application forms and the school catalog, with detailed information on curriculum and costs, are available. Send your request to Walter F. Wolbrecht, President, St. Paul's College, Concordia, Mo.

Notices

Anyone knowing of Missouri Synod Lutherans residing in the vicinity of *Greenville, S. C.*, please forward name and address to: Rev. Clifford A. Riis, Calhoun Towers, Greenville, S. C. The Board for Missions and Church Extension of the Southeastern District is opening a mission in that city.

Lutheran services for visitors to Yellowstone Park will be held every Sunday evening this summer at 6:30 in Community Protestant Church at West Yellowstone, Mont. — REV. O. F. WAGNER, Bozeman, Mont.

Anyone knowing of Lutherans living in and around Alamogordo and Las Cruces, N. Mex., including Holloman Air Base and the White Sands Proving Grounds, should urge them to contact Rev. E. W. Zimbrick, 1400 Florida, Alamogordo, N. Mex.

During August, Lutheran services are held in Jasper, Alberta, Canada, every Sunday morning at 11 o'clock in the Anglican Church Parish Hall. Pastors of the Alberta-British Columbia District will conduct the services. Lutheran tourists will appreciate this service provided by their Church. — W. C. EIFERT, Executive Secretary

Missing Person

Charles W. Arkebauer, age 22, 6′ 1½″ tall, brown wavy hair, blue eyes, scar on left temple and top of left ear, horn-rimmed glasses, left his home in Fort Wayne January 4 to return to Valparaiso University, where he was a senior, but disappeared. His parents, who plead for information concerning their son, write: "He may be an amnesia victim, as he was run over by a car when he was 11 years old. The doctors then felt that he was perfect when they released him from the hospital, although something might show up later in his life." Notify FBI or Mr. and Mrs. George G. Arkebauer, 2810 Weisser Park Ave., Fort Wayne 5, Ind. Phone: Harrison 0824.

Available

For Sale: Two-manual, 15-rank Austin organ, electro-pneumatic action. Available immediately. St. John Lutheran Church, 305 Circle Ave., Forest Park, Ill. FOrest 6-2870.

Wanted

8′ or 10′ *pews* for mission congregation willing to pay freight. — Grace Lutheran Church, Three Forks, Mont.

Crucifix, two candle holders, chalice, paten, and *flagon*, for Redeemer Lutheran Mission, which will pay for shipping of these items. Write: Ronald Meyer, 266 Sixth St., South Charleston, W. Va.

Luther's *Commentary on Galatians* (Middleton translation) and Luther's *On the Bondage of the Will* (Cole translation). Will pay. Write R. W. Bertram, Valparaiso University, Valparaiso, Ind.

Physical education teacher for girls, coming school term, Fort Wayne Lutheran High School. Also *instructor* to take charge of the 55c Unit of Military Training. Mail applications to H. F. Birkman, Principal, Fort Wayne Lutheran High School, Fort Wayne, Ind.

Changes of Address

Pastors:

Arft, Jordan, c/o Mrs. Mildred Warren, East Delmar Rd., Godfrey, Ill.
Becker, Norbert, c/o Rev. A. Becker, Rosemont, Nebr.
Busch, Ralph, P. O. Box 1464, Hawthorne, Nev.
Droegemueller, Theodore, Easton, Kans.
Eifert, Edwin, R. 1, Vergas, Minn.
Fastenau, E. H., 85 Vermont Ave., Asheville, N. C.
Gagern, J. M., 504 N. Gulley Rd., Dearborn, Mich.
Gundermann, Milton, Chaplain, 136 Inf. Reg., 47 Inf. Div., Camp Rucker, Ala.
Haak, H. D., Lakefield, Minn.
Hasz, N. M., R. 4, Marshalltown, Iowa
Jankens, Edward, 2402 Welch Blvd., Flint 4, Mich.
Juergensen, Eugene W., 1003 First St. West, Roundup, Mont.
Koepke, R. T., 6330 Southwood, St. Louis 5, Mo.
Kuolt, Milton G., Chaplain, USNR, USS Tarawa (CVA-40), FPO, New York, N. Y.
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Lehenbauer, Victor C., Caixa Postal 57, Concordia via Marcelino Ramos, R. G. S., Brazil
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